he Christian Community

A JOURNAL OF COMMUNITY RELIGION

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The Community Church Workers of the United States of America, (Inc.)

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To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
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The National Rural Forum

THIS year the American Country Life Association organized its annual session as "The National Rural Forum." It was held in Washington on November 16-19. The Forum was open to any interested individuals, and over 900 lay and professional persons registered, representing nearly all the states of the nation. Included were students from 75 colleges and universities and 330 women resident on farms. These women held an all-day session, at which all the speakers except one were farm home-makers. They discussed informally "Factors Essential for Successful Rural Home and Community Life" and "Challenging Objectives and Suggested Activities." This session was organized by Miss Grace E. Frysinger, of the Extension Service, United States Department of Agriculture.

THE topic of the Forum was "National Planning and Rural Life." Three aspects of the theme were taken up: (1) Trends making adjustments and planning necessary; (2) Current experiments in national planning; (3) In the light of the trends and experiments considered, what should be done to improve the programs of agencies at work in rural America. Under "Trends," O. E. Baker of the Department of Agriculture discussed the significance of the pressures of population—rural upon urban, urban upon rural. He said that the rural youth should be kept uppermost in such considerations. Several million rural young people are now "dammed up" at the farms—the cities are not absorbing labor as they did between 1920 and 1930. Will industry absorb many of them again—or will they have to settle on small farms and engage in "subsistence farming," with low standards of living? Dr. Edmund de S. Brunner, of Teachers College, Columbia University, discussed educational and cultural changes. He said that the crippling of numerous rural schools was one of the disgraces of the depression period, and made a plea for a renewed interest in equality of opportunity in rural education, and for a more widespread adult education. In his presidential address, Nat T. Frame, of Ohio, and West Virginia, made reference to the prophets of the American Country Life Association, and told of pioneering by members of the Association. He, too, called for a permanent adult education system supported by public funds.

THE important experiments in the "Government Alphabet" were explained and discussed. The AAA (Agricultural Adjustment Administration) seemed to have almost unanimous approval. The most extensive and animated discussion was over the Rural Rehabilitation program of the FERA (Federal Emergency Relief Administration). All rural leaders are apprehensive about the settlement of unemployed industrial workers on the land. For half a day, the conference divided into small, informal round tables, where there was wide participation. At these, numerous suggestions were made looking toward improving programs under way, including a definite move to coordinate rural education programs.

DR. C. J. GALPIN, formerly of the Department of Agriculture, made an unusual interpretation of the report of the Commission on Country Life appointed by Theodore Roosevelt in 1909. "Fortune favored the farmer," when that group reported. Never again, thinks Dr. Galpin, will the man be hidden behind his crops. What Theodore Roosevelt did for the farmer may yet be recognized as one of his unique contributions to the nation.

THE Forum closed with an address by H. A. Wallace, Secretary of Agriculture. Mr. Wallace said he was still devoting himself to trying to educate people as to the significance of the shift of the United States from a debtor to a creditor nation, and the desirability of choosing an international policy. But we still dread to choose, he said. He also said he was looking for ways and means of carrying on continuous planning and policy making. They should be taken out of politics, and agencies should be developed which would not change with shifts in national administrations. The informal comments of those who heard Mr. Wallace were evidence that the thoughtful rural leadership of the nation is enthusiastic about the present Secretary of Agriculture.

THE American Country Life Association, 105 East 22 Street, New York, issues proceedings of its meetings. The executive secretary of the Association is Benson Y. Landis, associate secretary of the Federal Council's Department of Research and Education.

Information Service

THE CHRISTIAN COMMUNITY

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The Return To Theism

At The Crossroads of The Century

IN THE *American Review* for December is the address of Norman Foerster of the University of Iowa delivered at the inauguration of Gordon Keith Chalmers as the new president of Rockford College. The title, "The College, the Individual and Society," gives an opportunity for Dr. Foerster to say some trenchant and pertinent things considering the future not only of our colleges but of the whole American scene.

Here is the same Norman Foerster who in that book "Toward Standards" follows out the leading of a greater spirit and his teacher, Professor Irving Babbitt, lamented Harvard University professor, whose death last year marked the conclusion of the career of our greatest writer in the field of comparative criticism.

Dr. Lynn Harold Hough of Drew University in his delightful book, "Vital Control," (Abingdon) dedicated to Irving Babbitt says of Dr. Babbitt: "Yet long after the crude ways of certain noisy captains of industry are forgotten, and weary Europe has rest from that type of tourist who carelessly flutters by with no priceless memories of the past and no wistful hopes for the future, it will doubtless be remembered of the United States of America, that it was capable of producing a mind reproducing the very cadences of the great old voices through qualities of memory which only the ripest culture gives, and submitting contemporary life and thought to tests of searching criticism of which only the sharpest instruments are capable, and expressing the results of its analysis in language of a simple muscular strength whose easy, vital movement half hid the firmness of its texture, and out of its own clear and sunlit depths emitted a certain brightness of illumination."

In his most famous book, "Rousseau and Romanticism," (Houghton Mifflin) Babbitt uses the phrase "glorifying spiritual indolence" concerning Rousseau. For Rousseau typifies the end of the age of naturalism. As Dr. Hough has shown in his very able book Babbitt was not only a teacher of French literature but was concerned with larger issues covering the wide range of classical culture. In a previous volume Dr. Hough has given a voice to Evangelical Humanism which bids fair to hold the center of the stage of thought and discussion for many years to come. He shows in this more recent book, "Vital Control," that the discovery of the dual nature of man is and continues to be an important contribution to our unfinished thinking.

Following the works of Irving Babbitt makes the reading of less virile writers seem tame in comparison. "Masters of Modern French Criticism;" "Democracy and Leadership;" "Literature and the American College" and "The New Laokoon" (Houghton Mifflin books) are the works upon which Babbitt will stand or fall.

Closely coupled with him in the current discussion of issues is the work of Paul Elmer More. The Shelburne Essays in twelve volumes (Houghton Mifflin) are an adventure in criticism of rich scholarship. "The Greek Tradition," six volumes, places the whole world in debt to Paul Elmer More. But he did not stop here, living at Princeton and spending years in research and study, his volumes on "Christ, The Word" (Princeton University Press) and "The Christ of the New Testament" are works of highest order.

It remained in 1930 for Professor Foerster to sum up the case for a critical investigation of the whole business of criticism in a volume called, "Humanism and America" (Farrar and Rinehart) and for the colleague of Dr. Babbitt, Louis J. A. Mercier of Harvard to relate the whole field of this discussion to its sources in a work entitled, "The Challenge of Humanism." Do not mistake this issue with the non-theistic humanism of the type presented by the reverend Mr. Potter. It is quite otherwise.

In a brief visit with Dr. Mercier it was our privilege to have him speak most respectfully of the work of Dr. Lynn Harold Hough of Drew who by his industry and untiring interest is bringing out the very best thought on the whole subject in such books as those mentioned above. He promises still more.

And strangely enough this whole field of the tradition of Classical Humanism is now having a wide vogue in France in two particular men, one of whom Baron Ernest Seilliere, has written fifty volumes and 225 magazine articles about the issues involved. "The chief work," said Dr. Mercier, describing the Baron's works, "is that of R. Gillouin, Une Nouvelle Philosophie de l'Histoire Modern. (Grasset, Paris.)"

Jacques Maritain, who is professor of modern history and philosophy at the Institut Catholique in Paris, has written a wonderful life of Saint Thomas Aquinas called, "The Angelic Doctor," and the author feels we must learn to appraise "the world and the present moment in the light of eternal truths." He says our time's "great distress is that it has forgotten the union of the intellectual and the spiritual life." A second book, "The Things that are not Caesar's" is in the way of being to Dr. Hough "a brilliant exposition of the supremacy of the spiritual."

Of Matthew Arnold, W. C. Brownell in his book "Victorian Prose Masters" (Scribners) says: "His distinction

as a religious writer has been imperfectly perceived, which is singular, considering the very great religious influence that he has exerted. It consists in the way in which he has brought out the natural truth of Christianity. That is the sum and substance of "Literature and Dogma," of "God and the Bible" and of the "Last Essays on Church and Religion" even of "St. Paul and Protestantism." Dr. Hough says: "Mr. W. C. Brownell felt that a great prose style consisted in the art of infusing every part with a sense of the whole." Mr. Brownell himself ranged himself "on the side of the angels" in his books "French Traits," "French Arts," "American Prose Masters," "Democratic Distinction in America," and "Standards." (Scribners) An Anthology of the writings of W. C. Brownell was published in 1933, five years after his death by Gertrude Hall Brownell. Mr. Brownell says of Arnold: "He made religion a theme, a topic, of literature. He brought out its general interest and rescued it from the hands of the specialist. He treated it properly as a branch of culture. He awakened in his serious readers inclined to regard it as negligible a certain dissatisfaction and sense of incompleteness."

Following the Arnold tradition in England are such writers as F. S. Marvin, "The Living Past," "The Century of Hope," "The Making of the Western Mind," (Stawell and Marvin); Arthur Cluton-Brock, "Essays on Life and Literature," and American-born T. S. Eliot. T. R. Glover ranges all over the field of Greek life in "Greek Byways;" and Sir Richard W. Livingstone, "The Greek Genius and Its Meaning to Us," leads directly to the sources for the foundations of investigation.

Dr. Hough quotes with relish Edwyn R. Bevan in "Hellenism and Christianity" who gives a paragraph concerning that African professor of rhetoric, Aurelius Augustinus, who "awakened to spiritual aspiration by Cicero, steeped to his finger ends in Virgil, one upon whom the rich heritage of the old pagan philosophy has come and whom it stimulates to original thought."

That new life "Erasmus of Rotterdam" (Viking Press) by Stefan Zweig places this learned classicist at the very center of church history and his story reads like a romance. Coupled with Martin Luther and Phillip Melancthon and that rare Frenchman adopted by Geneva—John Calvin, the post-Renaissance period takes on new interest in this year of our Lord 1935.

Professor Babbitt found after years of study that alongside of Henri Bergson's *"elan vital"* must be placed *"frein vital"* and Dr. Hough finds this cooperation of the higher imagination—vital control—the theme, substance and title of his most important introduction to the work he is doing as professor of Homiletics and Comprehensive Scholarship at Drew University.

If Lynn Harold Hough is able to sustain his creative mind amid the duties of teaching it may well be that "Forest Essays" will become the most important contributions to comprehensive scholarship ranking with the Shelburne essays and the work of Matthew Arnold of Rugby and Baron Seilliere.

Is There Child Labor?

TWO hundred thousand children largely under 12 years of age and in their early teens are still working in agricultural fields. This does not include, of course, newsboys and children on the streets of our cities. The New Deal took most of our children out of factories and employment governed by the codes. Only 25% under these codes were affected. Unless the codes for children are renewed in 1935 these may be returned to employment. At least 20,000 children are known to be working in California alone.

It will take the ratification of sixteen additional states to put the Child Labor Amendment into effect. It is a national problem gripping every worker and leader for social betterment.

Write, wire, beg, importune your officials from clubs, churches, individuals to vote *against* Child Labor and *for* the Child Labor Amendment. Wake up, America, or this humane cause is lost.

Will Love Save Japan?

"FIGHTING is the father of creation, the mother of civilization." This is the first sentence of the latest army pamphlet issued by the Japanese army in November. Kagawa read it to us in his opening sentence of a two day retreat for his fellowship group near Tokyo in a Japanese inn. I was a special guest to meet Kagawa and be inspired by listening to him tell of his work in Japan. He repeated the sentence reminding us the pamphlet was the latest one and it aimed to arouse enthusiasm and support of the army for the coming year. Japan, he said, is controlled by a cabinet who are military minded and have accepted an old philosophy which teaches,

"That realization through action is greater than thinking and is necessary in the universe." The developments of the last 25 years have been so rapid that the Japanese today marvel at their own progress. Starting from a disorganized group of people they have risen to become a world threat to all foreign and domestic trade of every nation in the world. The reason for the advancement can be traced to the two statements above which have become a part of the Japanese thinking of today.

AS one travels through Japan he is amazed at the progress made. Electric trains run frequently and are very fast. Factories are operating at full production basis. Working hours are long and as workers fail to keep up the fast pace of production they fall by the wayside and others take their places. The machinery of production is of the latest design and includes the latest improvements and efficiency of operation and manufacturing skill.

Homes also serve as factories where products are made by hand. All along the streets, shops or small factories can be seen. The cost of production is low and there is very little overhead cost, due to the shop serving as the home or a part of the home. I went through a doll factory in Tokyo which was located in the front room of the home along the street. At work was the father, mother and two children and two helpers. All were making parts of dolls. The back room served as the home. In some shops the upstairs serves as the home. There was no overhead, no extra cost of produc-

tion. They worked 12 or 13 hours a day or from sunrise to sunset. The dolls were sold for cash and with the income more material for dolls was purchased. Living conditions while below our standards are considered high in Japan. The people are able to live, work and be happy under the present system. Unemployment is small in percentage as compared to America. Taking advantage of the world depression Japan has been able to produce and sell goods in every land cheaper than they can be produced in the home factories of many lines of industry. Japan buys the raw products of the world such as cotton, wool, iron manufacture articles from them being able to open markets in all countries and with all races.

Nationalism Prevails

A SPIRIT of strong nationalism prevails in Japan today. They have never suffered a defeat in their history and there is no word for defeat in their vocabulary. If the army has to retreat the order is given to advance to the rear. They believe their climate is better than any other place in the world, their scenery more beautiful than other places. The bid for world parity of naval strength is but a natural belief and believed to be necessary.

With this spirit of nationalism the awakening of a nationalistic religious consciousness has come about. Strong Shinto sects are appearing. The Komkakyo or way of man grips rich and poor alike. The elevation of the Emperor from a demi-god to a god is but the crowning step of what a nationalistic spirit will do, when it dominates religion. Whole families are attending the Shinto services feeling it is their patriotic duty and privilege.

Japan is a nation of face. Unless the other nations recognize Japan there will be trouble. The Japanese do not desire to rule the other nations but to gain equality. The emotional satisfaction of which strong nationalism creates the thrill of conquest and exaltation is desired by the Japanese as by the western nations.

THE Japanese believe they are a destined people and a people of destiny. They are ideally situated as to climate and location and have a unity of race and purpose, and desire world trade supremacy. With low costs of production, and being able to undersell other nations they are truly the nation of the rising sun.

To many this picture of Japan means danger. Their strong army and navy causes fear of our own military groups. Their ruthless competition of trade due to Japan's mastery of the capitalistic system and being, able to beat us at our own game of capitalistic conquest brings hopeless wails from our capitalists for bigger tariffs and quotas on goods.

Internal Conditions

The internal conditions of Japan are not ideal according to Kagawa. He pictured these conditions for us at this retreat with the warning that they could not be uttered within Japan without the fear of punishment. Manchukuo he said is the life line of Japan. It is a dark picture. Plans for sending one million families there to colonize have been postponed due to the adverse conditions of the climate and labor competition. Bandits are more numerous today than before Japan took control. The Japanese can never colonize there successfully until peace and order is a certainty.

There is a conflict between the military group who keep clamoring for more armies and navies and are running the nation deeper into debt each month. The recent typhoons the Christians have called "God sent winds" because they destroyed the arsenals at Osaka and damaged much military property there.

THE farmer is desperate. Prices are low, even when production and crops are good. The droughts and recent typhoons have destroyed the crops. Many farmers are selling their daughters into slavery in order to live and sustain themselves. The recent silk slump of prices and lack of demand have hurt the silk industry very much. Kagawa told us that a crisis was fast approaching in Japan. The typhoon, farming conditions, the military budget all are factors which make a crisis seem not far away.

"Christianity is the enemy of the Japanese army. The doors are fast being closed to Christian teaching in the army circles," he said. Youth are not as enthusiastic for Christianity as in previous times. The Christians lack the courage and enthusiasm which the Shinto movement followers have today.

After giving us this picture of internal Japan we stopped for meditation and prayer. This devoted dis-

(Continued on page seven)

Who's Who

The reproduction of International House at the University of Chicago on the front cover is graciously loaned by the director, Bruce Wesley Dickson. The object of International House is the improvement of the social, intellectual, spiritual and physical condition of men and women students without discrimination of race, color, nationality or religion. It is a center for the promotion of international understanding. The House is the gift of John D. Rockefeller, Jr., and was opened in 1932, the third in a series of five international houses located in New York; Berkeley; Boston; and Paris.

Merrill S. Tope, minister of the Community Church of Fox Lake and Ingleside, Illinois, with his wife, now on world tour. This article came from Japan. Additional correspondence is expected from Mr. Tope from China, India and Palestine.

Charles T. Holman is professor in the University of Chicago Divinity School.

John P Jockinsen is pastor of the Union Church of Manila, Philippine Islands, and leaves on February 4th by way of the Orient and Palestine for the United States.

J. R. Hargreaves, former executive secretary of the Community Church Workers, now field secretary of the Home Missions Council, New York City.

Carolyn Heine is member of the staff, National Council for Prevention of War, Washington, D. C. The picture, "Peace Action," is loaned by the **St. Louis Star Times.**

Eric H. Thomsen, former pastor in Keene Valley, New York; director of the Norris Religious Fellowship located in the Tennessee Valley Authority at Norris, Tennessee.

E. Tallmadge Root, a contributing editor, and settled pastor at Westmore, Vermont.

Orvis F. Jordan, former editor of **The Community Churchman** and pastor of the Community Church, Park Ridge, Illinois.

Aretas W. Nolan is a professor at the University of Illinois, Urbana, Illinois. He was a frequent contributor to **The Community Churchman.**

Raymond Kresensky, Algona, Iowa. Poet, author and minister.

Alexander Lyons is Rabbi of the Eighth Avenue Temple, Brooklyn, New York.

Kenneth W. Porter, Cambridge, Massachusetts, is a frequent contributor of verse to **THE CHRISTIAN COMMUNITY.** Member of the council of the Community Church of Boston.

Florence McKean lives in Kansas City, Missouri.

Reed M. Perkins has a rural route address near Springfield, Illinois.

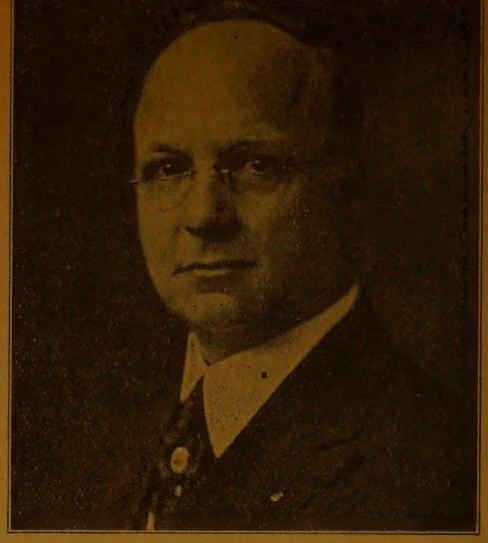
Justine Carey lives at Fort Dodge, Iowa.

Elizabeth Henke, New York City.

Editor's Note: The correspondence from Thomas H. Work is especially interesting as Mr. Work is an active layman in the Oakgrove Avenue Community Church, Buffalo, New York. He is a banker by profession.

Does The Church Really Care For People?

By CHARLES T. HOLMAN



Charles T. Holman

A FRIEND who is in charge of one of the Illinois Emergency Relief Commission's Bureaus for transients wrote the other day telling me something about his very interesting work. Among the six hundred clients of his Bureau are a few families, some women and girls, but most of them are boys and men of all ages and walks of life. The Bureau has a few rooms in town for families and women; but most of the activities center in the old fair grounds, partly wooded, highly improved, at the edge of town. There they maintain their farm, dormitories, food units, educational building, storerooms, recreational buildings and playing fields, and the like. And everybody works. A serious and intelligently conceived effort is being made by the Relief Commission to provide for and rehabilitate these people who have been drifting from place to place seeking work where none was to be found, and rapidly slipping down the scale from "unemployed" to "unemployable."

Churches Must Build

"Here, certainly, is a great chance for the churches to help rebuild morale and remake men—surely, a central task for the church," I said to myself while reading the letter. "I wonder what form of cooperation the churches in the neighborhood are giving?" The closing paragraph of my friend's letter answers the question. Says he:

"Yesterday was election day. The politicians were hot on the trail, in a quite lawful manner, of as many of our men as were eligible to vote. A similar interest in the political welfare of our clients was in evidence during the primaries last Spring. Yet during the year in which we have been functioning not the slightest stir of interest in the religious welfare of these same men has been in evidence on the part of organized religious forces, other than the Y. M. C. A., the Y. W. C. A. and the Salvation Army. Absentee prayer availeth little. Proper prayer plus proper action on the spot teameth with God and getteth results—that is what I read between the lines of the Bible and religious experience."

RECENTLY I had an opportunity to visit a couple of C. C. C. camps. A few months ago, driving out to the coast, I saw thousands of the young men from these camps stripped to the waist, clearing forests and building roads, and was struck by the fact that they seemed to be working harder than any construction gangs I had ever seen. Perhaps it was because of their youthful vigor. But on this more recent occasion I had a chance for a view at closer range and to learn more intimately of the organization and methods of the camps. Frankly, I was thrilled. The *esprit de corps* of the camps, and the eagerness with which these young fellows took advantage of the educational opportunities offered them, surprised me. And they really do work, and work hard. For how much? Five dollars a month for themselves, and twenty-five dollars a month to be sent back home to their folks. Again I asked, "What are the churches doing?" and was told that, for the most part, they were doing very little. The chaplain, who is responsible for several thousand men, and must depend upon aid from local ministers and churches to care for these boys, told me that with a few highly commendable exceptions it is very difficult to get help. Ministers will come out and preach to the boys, but the churches make very few gestures of friendliness; indeed, something more like hostility is often in evidence.

Why No Interest?

ONE is compelled to ask why this lack of interest on the part of an institution which is supposed to be the most altruistic of all groups, which claims to believe in the sacredness of human personality and to represent God in the effort to serve and redeem mankind? In response to some enquiries I have been told that many of the churches are afraid to have these young men mixing with their young people; they too frequently represent undesirable contacts. Well, if the church is a class institution this is, perhaps, a justifiable position. But I remember how frantically the churches welcomed into their midst just the same sort of young men who were gathered in military camps in war days, and sent their young women out to the hostess houses to entertain the soldiers who were in training. The young men in the C. C. C. camps, of course, are not being taught to disembowel their fellows with bayonets or blow them to bits with shrapnel, but, in any true measure of values, it is surely not less honorable for them to be engaged in tasks which will conserve the resources of the country and contribute to the decent maintenance of their families.

THE real reason for lack of interest in these young men, I think, is not hard to find. It is a reason which gives way before such an emotional orgy as war, but which, ordinarily, is adequate to determine the direction in which most of the energies of the churches will find release. And it is that the churches, for the most part, are primarily interested in their institutional welfare. If these young men in the transient and C. C. C. camps offered material out of which successful churches could be built, that is to say, if they could be turned into members who would work in and provide financial support for the church, the churches would be falling over one another to get into these camps and to win these men. But they offer only an opportunity for service, and that is quite another matter.

Acquisitive Churches

The trouble is that our churches are deeply infected with the competitive, acquisitive spirit of our present economic and social order. Even the churches are miseducated by the contemporary system. They want to succeed, to get on in the world. And they tend to do the things that will help them get on. Dr. H. Paul Douglass, on the basis of his exhaustive studies of the behavior of American city churches tells us the same thing. In his St. Louis Church Survey he shows how Protestant churches by the score have deserted neighborhoods that have become socially undesirable, but where their constructive ministries were desperately needed, and have sought institutional advantage by following "the best people" to new neighborhoods. Says he,

"Protestantism has habitually sought institutional advantage by change. Historically speaking the chief clew to its story is that it has followed the more desirable population from place to place. On that basis it has succeeded. But is this success? Was it the thing to do?"

PROBABLY it must be admitted that the young men in C. C. C. and transient camps do not represent the socially "more desirable population." Ministry to them offers slight prospect of bringing to the churches concerned "institutional" success. Therefore they are neglected. The churches go after those who can help them rather than those whom they can help. But, in Dr. Douglass' words, "Is it the thing to do?"

Things Old-Fashioned

By Aretas W. Nolan

SOME young people in every generation often speak derisively of things old-fashioned. But many of the most valuable and precious things in the world are very old. In fact the world itself is very old. The sunsets, the moonlight, the burst of spring, the autumnal beauty, and the winters' snows, are all age old charms of beauty. Gravitation, that beneficent force which holds all things in balance; electricity, which gives life and light to all creation; and life itself, ever bursting forth anew with every opening bud and new born babe, are as ancient as God Himself.

THE love which wells forth like a never failing fountain from the heart of your mother for you; the home which nurtures and shelters the sweetest and best treasures of love and life; our country, which assures us of life, liberty and the pursuit of happiness; the Church which points the way to God, and holds up the ideals of good-will and service; all these things are old-fashioned, but would we speak critically of them or cast them aside for any substitute we may call modern?

THE truth is, those things we value most, nature, life, beauty, truth, love, friends, home, country, and God —are both old-fashioned and up-to-date, for they are eternal, and we cherish them as treasures we must not forget or lose.

ON these ancient and venerable principles, civilization must rest. Our part is to discern those things that are eternal, and hold fast to them.

Will Love Save Japan?

(Continued from page five)

ciple of Christ lead us in our devotions. Love is at the foundation and heart of Kagawa's faith. His kingdom of God movement proclaims one love, divided into three parts. Love of soil, love of neighbor and love of God. His disciples set up gospel schools where farmers learn how to love the soil as he expressed it, and how to raise better crops, how to love their neighbors through the cooperative movements and how to love God who gives life and who loves us.

LOVE alone will save the world in its present condition. As individuals we must cooperate with one another, as nations we must cooperate. He explained his cooperative plans and how they are working out for over a million people. "Cooperation will fail unless all practice love," he warned us again and again.

My last picture of Kagawa was in our closing period of meditation. The rays of the setting sun were disappearing over the hills. Sitting there in the glory of the evening sunset was Kagawa and Mr. Meyers the missionary who had won him to Christ. Without the love of Christ the danger of race prejudice seems real. With the love of Christ within and between all races God's destiny and plans for all races will be carried out. The prayer which we have prayed during the centuries came to my mind, "Thy kingdom come thy will be done" can come to pass with love in our hearts.

ONE of Kagawa's verses grips me and reveals the heart of this disciple of the Master.

"Holding a beggar's child against my heart,
Through blinding tears I see
That as I love the tiny piteous thing
So God loves me."

MERRILL S. TOPE

My Brother!

It matters not, my fellowman,
From what source your life-blood ran.
Be your creed or race what it may,
Still to you I fondly say:
My Brother!

The same good God hath made us all,
Father we may all Him call,
If each to each we loyal be,
Each in each always to see:
My Brother!

Would we God's favors further gain,
Rich in blessing, like His rain,
Let us in every human face
With gracious love always trace:
My Brother!

So teach us, God, as we now pray,
That we may learn each new day
Increasingly all humankind
With this link to us to bind:
My Brother!

Alexander Lyons

The Union Church of Manila . . . . . .

By JOHN P. JOCKINSEN

ON Sunday morning, November 3, 1907, in this Oriental city of palm and mango trees, a congregation of 300 people had assembled to dedicate what is now the Union Church of Manila. On the platform sat William Howard Taft, then Secretary of War, who was here to open the first assembly of the Philippine Legislature. Upon the invitation of the pastor, Mr. Taft spoke and congratulated the minister and the people upon the completion of their beautiful house of worship. He referred to the social conditions when he first arrived in these Islands in 1900 which led so many Americans into paths which culminated in disaster. He pointed out that the dedication of three new churches in Manila in that year was a significant and a hopeful sign of the great improvement in moral conditions which augured well for the future.

Churches Unite

Seven years later these three churches were united in one church largely because the mission boards at home refused to continue to pay $1,000 a year or more to the salaries of the ministers. The Presbyterian and Methodist churches were merged into one and the Disciples of Christ came in as individuals. On that occasion, twenty years ago, Bishop Chas. H. Brent of the Episcopal Mission preached the first sermon to the united congregations. Since that day they have gone steadily forward as one Church. Over one thousand people have been received into the church from 24 different sects. In 1932 we received 109 people into the church from 17 different denominations! People have forgotten their denominational backgrounds. They are united in fellowship, study, worship and service. We are responsible for 300 children in Sunday school. Teachers and officers are recruited from all ranks, and I have not found in the States more efficient or faithful teachers and officers. Our church is open the year round. What minister with a membership of 350 people would not be glad to keep his church open during the vacation period with 80 to 90 people in church and 150 children in Sunday school every Sunday?

Social Program

THROUGH the church the work of Cub Scouts, Boy Scouts and Camp Fire Girls has been organized, promoted and encouraged. During the last twelve years we have supported a home for American-Filipino (Mestizo) girls, some of whom were most sadly and shamefully neglected by American fathers who had deserted their Filipino families. About twenty girls have graduated from the Home and are either happily married, or are making their own living as clerks, secretaries, office girls, teachers, nurses, etc. Last year we had fifty-five girls in this Home. The girls do all their own cooking, cleaning, laundry work and sewing, the older girls taking the responsibility for the younger girls, and thus are trained for their future livelihood. The entire cost for the care of a girl, food, clothing, housing, education, transportation, medical service, superintendency and all incidentals is only $17.50 per month.

Samuell Gorton Dixit: 1636

Of alle oure woes the cheefeste parte
Will vannysshe when wee finde
There is noe hevven save in the harte
Noe hell but in the minde.

—Kenneth W. Porter.

Population Declines

In spite of the great exodus of Americans in 1914 and now again with the coming of the Commonwealth, the membership of the Church has been maintained at a high level and has actually grown. In 1914 5,000 Americans in Manila dwindled to 4,000. Three years ago we had 3,000. Today we do not have 2,000, including about 1,200 Army and Navy personnel who remain for only a few years. In the past six months 133 of my adult members and supporters of the Church returned permanently to the States. And yet, during the past two years we have paid off an indebtedness of over $7,000, and are trying to pay the balance of $3,500 during the present year.

AFTER the formation of the union it was found that the Church needed enlargement. The roof garden was made into the finest and largest in the Orient, and there was not another Sunday school in the world which had such a fine roof garden for its sessions. A chapel was built, and the Church had all the conveniences of a modern plant. But with a growing and a well organized Sunday School additional room was needed, so two wings, three stories high, with fine kitchen equipment, a library with 3,000 volumes, and Sunday school rooms sufficient to accommodate the various departments and classes, were added, as well as a debt!

When the union was first formed it was agreed that the Church would alternate between Presbyterian and Methodist pastors for three year terms. This rule was rescinded in 1921, but the present minister, a Congregationalist, is the first to break into the succession or to remain more than the three year period. The Church was fortunate in the selection of its ministers, all of whom gave noteworthy service and are now holding prominent pastorates in the States.

Church Broadcasts

Not only has the Church ministered to the American-European congregation, but various nationalities visit the Church. It has also been an inspiration to the Filipino churches. For the past five years

Union Church broadcasted its services to all parts of the Islands, and many a lonely teacher, missionary, or business man, cut off from all normal associations with his own people, has been uplifted and upheld by this weekly broadcast, while thousands of Filipinos also listened in and were inspired. Here and there a congregation would assemble following their own early morning worship, to listen to the Union Church services.

THUS the Union Church of Manila, through its united effort, has had regular, direct, personal contact with a thousand people every week, while tourists and other transients have found here a Church home. Every year fifteen or twenty of our high school young people have gone back to the States to secure their college education, and they have been prepared in mind and character through Union Church and the Young People's Society. The Sunday evening forum meetings have been a means of acquainting the Americans who come here for only a few years, with the history, culture and art of the Orient.

Broadly Christian

A word should be said about the organization. The Church Council is the governing body, composed of fourteen elected members, six elders and the heads of organizations, such as the Women's Auxiliary, the Sunday School and the Men's Brotherhood. The Pastor is the presiding officer, while the Council elects all other necessary officers. The pastor appoints all committees, subject to the approval of the Council. Thus a careful selection of men builds a strong and effective organization. The Apostles' Creed was accepted as the declaration of faith. One should not preach on a controversial subject in a Union Church. His message must be broadly Christian and inclusive. One would suppose that with the most modern modernists of the North and the most conservative religionists of the South, that all theological sermons would be taboo. But a series of sermons on "Great Affirmations of Faith" in an effort to lead my people to think more deeply and hold to some constructive, helpful religious conviction, won universal approval.

WHAT a blessing it is instead of promoting some sectarian organization, holding up some form of truth to the exclusion of others, that in this faraway land half way around the world we can emphasize the great essentials, put our thought and emphasis upon the Christian religion and unite our varied forces in one strong fellowship for study, worship and service!

Pith And Point

"Can you imagine what the Metropolitan Opera would become if the venerable Signor Gatti-Casazza were suddenly to be ousted in favor of a hustling, bustling, financial genius with the avowed purpose of doubling his capital? Were I to diagnose the fundamental disease of the contemporary theatre in this country I could express it in one word: Commercialism. The theater can be the bearer of a great message—the articulate expression of the greatest literary geniuses of all times." — *Maurice Schwartz in Unity.*

New Work

Clarence A. Vincent, formerly of Winter Park, has been called as minister of the Community Church of Miami Shores, Florida, which was organized about a year ago by A. J. Patterson.

Religion and Labor Foundation

Willard E. Uphaus has become the executive secretary of the National Religion and Labor Foundation to succeed Sherwood Gates, who resigned to accept the position as head of the Department of Education and Philosophy in Hendrix College, Arkansas. Dr. Uphaus is a Hoosier by birth and did his undergraduate work at Earlham College and Indiana University. He was associate secretary for the Detroit National Student - Faculty Conference in 1930; taught in the Yale University Divinity School in 1930-31. He is a Fellow in the National Council on Religion in Higher Education and is co-author, with Miss Helen Stearns and Dr. Hugh Hartshorne, of "Standards and Trends in Religious Education." Dr. Uphaus was the author of important reports on the case of Dr. James M. Yard, formerly of Northwestern University, and Claude C. Williams, a minister recently dismissed from his pulpit in Paris, Arkansas. The summer of 1934, Dr. Uphaus spent living with the farmers, miners and Negro people of Arkansas studying social and economic conditions, and has returned to head a conference on economic justice and to organize a committee to carry on a permanent program in the Southwest. He is also editor of *Economic Justice,* the bulletin of the National Religion and Labor Foundation, which is published in New Haven, Connecticut.

We Are The Blind

Christ is not dead but we
Who nailed Him to that fateful tree—
We are the dead who can not see
The Christ Who walked by Galilee;
We are the dead—

For Christ is all around
In lyric harmony of sound
On desert sand or fertile ground
Where want is real there He is found;
If we could see—

We try God's Heaven to scan
To seek and solve the final plan
And miss the Christ revealed through man
We who profess to lead His van—
We are the blind.

ELIZABETH HENKE.

Young People Want Peace — And Say It With Votes

By CAROLYN HEINE

RECENT Armistice Day services reminded the world that what the nations established sixteen years ago was not so much a peace as a truce. It is a truce under which we live with the shadow of the last war still upon us and the fear of the next war always with us.

Increasingly conscious that they and their fellows in all lands, more than any others, are caught thus between the war-past and the war-future are certain groups of young Americans. They have seen the post-war depression limit and curtail their educational opportunities. They have seen their chances to "choose a vocation" diminish and disappear in direct proportion to the increase in unemployment rolls. They count themselves extremely lucky if they can "land any job." Similarly, in a war-threatened world, young men and women know they cannot plan their lives with any degree of certainty.

Rebels Against War

It is no wonder, then, that young people rebel against war as a system, not only through a fundamentally Christian aversion to "mass murder" as such, but also for practical reasons of enlightened self-interest. The significant fact lies not so much in their realization of the danger, but in the methods by which they are attempting to eliminate it.

THEY are going in for peace by political action—for two reasons. First, they know that peace groups have been at work for a long time studying about peace, talking about peace, passing resolutions among themselves in favor of peace measures, and so on. This method, younger Americans believe, has been ineffective because, while creating a great deal of sentiment for a peace system instead of a war system, it has done so little to focus that sentiment upon the quarters which have the power to change actual policies.

In the second place, the young people who want peace by peace means and who intend to work for it by political strategy realize that the most effective tool they possess is the ballot. They see that as young people coming of voting age by the thousands every year they represent to candidates for public office and to machine politicians an incalculable factor — the vote which cannot be regarded as "in the bag."

VOTE for the PEACE SLATE
Democratic Party
For Senator JOHN J. COCHRAN
For Rep. in Congress A. J. PICKETT
Republican Party
CLEVELAND A NEW ADMINISTRATION
OR EXPECT THIS!

"Peace Action"

New Strategy

This need for a new approach and a political strategy was first realized after the national Republican and Democratic conventions in Chicago in 1932 when a number of peace organizations tried to get peace plans into party platforms. They were unsuccessful largely because to the politicians they merely represented non-political bodies, not voters units. The National Council for Prevention of War and other organizations then began to evolve the political method.

WAYS for young voters and near voters to use "the balance of power" which their unpledged voting right gives them have been worked out by Paul Harris, Jr., Director of the Youth Movement for World Recovery, the youth section of the National Council for Prevention of War. Under his stimulation Peace Action Committees are growing up on many campuses and in many towns throughout the East and Middlewest. These groups see as the focal point for their activities just five hundred and thirty-two men and women—the members of Congress and the President—who have the final word on the policies which can not only keep us out of war but also help the rest of the world keep the peace. In effect, say the young people in the Peace Action committees, "If we can focus enough peace sentiment on the White House and the Capitol, we ought to get results."

With this main objective in view, how then do young voters actually begin? What the young men and women in the St. Louis League for Peace Action did in the recent primary and general elections supplies an illuminating answer.

This group, organized early in June, realized that the Congressional primaries were a scant six weeks away and that they afforded

the chance of a life-time to find out what peace forces are up against when they work in a political arena.

The first thing the League did was to obtain a list of all the candidates and examine their records and views on such issues as the curbing of the munitions interests, U. S. adherence to the World Court, disarmament, and so on.

THEN, with the approval of other civic groups, the St. Louis League drew up a "Peace Slate." This listed the candidates by Congressional Districts and party affiliations, explaining that their understanding of why peace by peace means is necessary in today's world made them "acceptable" candidates to believers in peace policies.

Vote Peace!

The League members next began the task of calling the Slate to the attention of voters. Remembering always the importance of working along political units so that results would have political significance, they made a door-to-door canvas by precincts. They covered about fifty in all, handing out colorful fliers carrying the Slate and explaining its relation to the primaries.

On the actual balloting day, the young people were on hand at the polls, button-holing voters, distributing and explaining copies of the Slate flier. It was a hot August day, but one of the young men wore an enveloping gas mask. He also wore a sign which said: "Vote for the Peace Slate, or Expect This!"

WHEN the returns were in, the Leaguers for Peace Action were neither crestfallen nor chesty. Only one of their "acceptable" candidates had been elected, and that one, they realized, not so much because of his peace convictions as because he was backed by the Republican machine. There were, however, definite gains: one candidate with acceptable peace views had survived his opponents; the group itself had had its first lesson in political tactics, gaining a practical carryover in experience for future campaigns; the work of publicizing the Slate by precincts had left a foundation upon which other peace action could be built, and, votes actually had been changed on the peace issue alone.

Candidates Worried

With the primaries out of the way, the young people centered their attention on the general elections of November. They sent questionnaires to the candidates asking them how they stood on war-peace issues. If candidates did not reply,—a telling follow-up letter was sent which said, in effect, "We are sorry you have not yet answered our questionnaire. We are a group of young voters who believe in peace policies and our votes will be determined by your reply. We have precinct workers who also want to know how you stand." At the mention of votes and precinct workers, candidates were galvanized into action. If they had lost or thrown away the questionnaire, they besieged the Peace Action League for others. One candidate even telegraphed for a copy.

IN ADDITION to making politicians aware of their existence, the St. Louis young people continued their precinct work of educating those who want peace to "Say It With Votes." These methods, they found, improved with use. Whereas in the primaries their campaigning had changed at the most a few hundred votes, in the general election they changed well over three thousand.

This is just a beginning, they know, toward peace by political action, but it has convinced them that the method is right and they are busy with plans for its continued application.

Grand Canyon Of The Yellowstone

The colors of the spectrum
Are outdone
By brilliant jewels
In the Canyon walls:
Gigantic towers
Rise in amethyst
And turrets are carved
Of lapis lazuli;
In sapphire
Age-old castles proudly stand,
Cathedrals gleam
As white as Taj Mahal;
And roaring down
Into the Canyon's deep,
Great crystal Falls
Luster the rainbowed rocks,
While emerald pines
Are stately sentinels
Beside the Canyon
Of the Yellowstone.

FLORENCE MCKEAN.

Working Together In The Near East

"By schisms rent asunder" from early days, the church of the Near East has in recent years received from the west almost every variety of Protestant sect, from Quaker to Anglo-Catholic. The Near East School of Theology in Beirut is one of the agencies working to break down the walls of partition.

The Near East School of Theology was formed a little over two years ago by uniting the Schools of Religion of the American Board in Athens, with the School for Religious Workers of the Presbyterian Board of Foreign Missions. Both of these schools had a long and useful service before the merger. The union into one school has given an opportunity of service which far transcends the work of the two supporting Missions. Its students represent a wide range of nationality and denominational affiliation. One of the recent graduates is now in charge of the Anglican Church at Nazareth in Palestine. Others are working in Presbyterian and Congregational Churches. The members of one recent class are now working in Bulgaria, Turkey, Greece, Syria, Lebanon, Cyprus and Palestine. The enrollment for the new year includes, in addition to the above denominations, representatives of the Methodist Church, the Church of God, and the Greek Orthodox Church. One interesting case is that of a young Roumanian, who is recommended to the school by the Orthodox Bishop of Bessarabia. Young women as well as young men are among the students. By its affiliation with the American University of Beirut, the school is able to offer a wide range of courses in the social sciences and

other fields as well as in religious branches.

W. G. Greenslade, chairman of the Board of Managers of the school, reports that many other forces are working to bring together Christians of different types in the Near East. Last spring there was held in Beirut a remarkable Communion service, with several hundred people present, conducted simultaneously in six languages. It was a splendid example of the cementing together of Christians into one fellowship of the Spirit. This service was only one of many indications that the Christian forces of Syria are working toward cooperation. Several years ago the leaders of the Arabic-speaking churches expressed a desire for union and protested against the barriers which had been raised by denominational authorities in other countries. The churches are going ahead with the hope of bringing about one church for Syria. This past year at a meeting of the Synod of Syria, the largest Protestant body in the country, fraternal delegates were present from a number of independent churches and negotiations were begun with a view to unifying them all. The United Missionary Council of Syria and Palestine, which includes representatives from the churches, as well as of the missionary forces, in May, 1934, adopted the following finding:

"The United Missionary Council is grateful to hear of the steps taken by the Synod to include in its membership the various independent Evangelical churches. The Council feels that the churches should be encouraged to unite their forces to the fullest possible extent, and therefore recommends to the executive committee of the Synod of Syria that it take the initiative in forming a representative group to study the whole matter of church union, with the object of including all the Evangelical churches of Syria in one fellowship."

Lingnan University
(Canton Christian College)
Canton, China

CENTER for higher Christian education for South China. Serves a population of 50,000,000. . . . Undenominational. Capstone of education for all missions alike. . . . Comprises: Model Primary and Middle Schools at strategic locations, and a University, including colleges of Arts and Sciences, Agriculture, Business, and Engineering. . . . Unique measure of Chinese financial support, which carries entire budget of Primary School and Colleges of Engineering and Business, and much the larger part of all other divisions. . . . Ideal of international cooperation for Christian ends.

Recommended by the World Service Commission of Community Churches.

TRUSTEES
150 Fifth Avenue, New York City

Books

Must We Coerce?

THE POWER OF NON-VIOLENCE. *By Richard B. Gregg, Lippincott, Philadelphia*

ANYBODY who has an idea that resistance without appeal to force is something unmanly, easy, namby-pamby, or sentimental, should read this book. Mr. Gregg appeals less to religion than to physiology, psychology and history. Indeed, some of his most telling quotations are from great militarists, to prove that even in war the psychological factor is the most important. He turns the tables on them by quoting Wyndham Lewis: "Any idea should be regarded as 'sentimental' that is not carried to its ultimate conclusion," and arguing: "If the militarists would only carry their idea through to its logical conclusion, they would see that it means the extinction of the human race. Why should we follow them any longer? Our consideration of non-violent resistance shows that this other idea would, on the contrary, enhance the chance of the survival of the species."

THIS is true not only because, unlike war, it does not involve mutual slaughter, but because it checks both fear and anger, once doubtless useful in the development of the race, but now producing physiological changes which poison the body unless worked off, and psychological effects which injure the individual. Non-violent resistance is not easy, nor natural. In both the individual, group, or whole people, it requires greater courage, resolution and discipline. It is, the author shows, "in part a proposal to control anger as completely as militarism has controlled fear."

THE present trend, evident in our own country as well as in Europe, to deify the nation, unless checked, means everywhere, as in Germany, an inevitable conflict between "pathological patriotism" and Christianity. The power is so overwhelmingly on the side of the State, in these days of machine-guns, tear-gas, and airplanes, that all appeal to violence in defense of liberty and right, is from the outset hopeless. The only weapon which can succeed in such a struggle is the method of Gandhi and of Christ.

I PREDICT that this book will have wide influence and prove an arsenal of facts and arguments by which true lovers of their fellow men can arm themselves, first against their own weaker passions, and then against all outward coercion. Mr. Gregg rightly sees a prophecy of the final victory in the seven times repeated assertion of Ps. 37, which Jesus quoted in the Beatitudes: "The Meek shall inherit the Earth!"

E. Tallmadge Root.

Posthumous Poetry

PROTEST STUFF *by Willis T. Crossman.* The Driftwind Press, North Montpelier, Vt.

THE author of these free poems was one of that multitude of unemployed that is still wandering homeless about the country. He was seized with convulsions in a municipal lodging house in the East and there died. It fell to his friends to collect his poems into a small brochure, and the poems were all this man had left. They are indeed "protest stuff." They talk of paternalism, futility, hunger, hunger, hunger!—and poverty. Some of the poems attempt to clarify the thoughts, jumbled by circumstances of life outside the man. The poet wonders about the unjust distribution of wealth, the favoritism of the government, and the indifference of the church. The poems all together present a case, the case of the unemployed worker who is trying to figure his way out of his dilemma. The spirit of them is vital, lively and active.

Raymond Kresensky.

Swastika or Cross?

"NAZISM—AN ASSAULT ON CIVILIZATION"

Harrison Smith and Robert Haas, Publishers—pp. 313

THIS composite work from more than twenty pens introduces us to the problem of present-day Germany. It establishes beyond any doubt the fact of persecution in Germany, particularly the persecution of members of the Jewish race.

Dissenters from the government have been silenced whether they belong to the communistic school or to some other form of dissent. The debasement of the learned professions is indicated, and the story of the expulsion of the University professors is amply told.

A great bonfire of books was held one day in Berlin in which the writings of progressive minds from various sections of the world were destroyed, including books from such pens as those of Upton Sinclair and Helen Keller.

THE employment of women in industry and in public offices is discouraged, and a woman's place in Nazi society seems to be that of furnishing the maximum amount of cannon fodder for the next generation.

Labor unions in Germany have been taken over by the Nazi movement and there cannot be a doubt that Nazism represents the movement to the right so far as economics and sociology are concerned.

THE threat to religious liberty is now the subject of a world-wide protest, and the united forces of Protestantism in every country of the world are well aware of the Nazi attempt to introduce into the Christian church large doses of pagan nationalism. The claim of the government to control both Catholic and Protestant churches has brought these two rival forces into a certain measure of conference and cooperation. There are a great many Jewish Christians in Germany, but these have no proper Christian status in the eyes of the Hitler organization. Jewish pastors of Christian churches have been taken out of their pulpits and every effort has been made to separate Jewish Christians from other Christians.

The threat of Hitlerism to the world's peace is also a feature of the book. While Hitler talks peace to France, he breathes out threatenings against Russia. Under his leadership Germany is rapidly rearming and may soon become one of the foremost military powers of Europe in spite of the Treaty of Versailles.

THE book thus presents with great force and with vivid characterization the outstanding features of the Nazi movement. It is frankly a propagandist book written upon one side.

The future historian will go into a lot of questions that are scarcely touched by this book. This historian will want to know how such a personality as Hitler ever developed. He will want to know why the German people were ready to follow Hitler. He will inquire whether the Jewish people, so often the subject of persecution in various parts of the world and at various times in history, were entirely blameless or whether they should long since have tried to restrain certain types of individuals in the racial camp from anti-social activity.

IT IS an old historic maxim that one cannot indict a whole people. The threat of Hitlerism to indict the Jews as a race arouses the protest of the world.

But, by the same token, it is equally impossible to indict modern Germany. There is need of some study of present-day Germany which will go deeper into the situation and give more even-handed justice to all groups in the nation.

NEVERTHELESS the future study of the German situation will have to take into account for a long time, the facts that have been assembled in this book, "Nazism!"

ORVIS F. JORDAN.

Religion At Norris

THE Town of Norris happens to be located in a part of Tennessee which has scarcely any Roman Catholic or Negro residents. Norris, as a consequence, is more than 99% white and Protestant. Our problem is comparatively simple, therefore: namely, to cooperate (as between Baptists, Methodists, Presbyterians, Episcopalians, Congregationalists, Disciples, Reformed, Lutheran, Friends and those of no church affiliation) in doing the most comprehensive, effective work in religious education of which we are jointly capable: intensely Christian rather than denominational, practical rather than theological. Cooperation has become a practical necessity since no group is large enough to maintain a church separately. Cooperation has, moreover, been voted a desirable way for us to go about our religious activities. The vote was practically unanimous, only one dissenting in the final vote.

IT IS hoped that Norris Dam will be completed early in 1936. When that time comes, most of those (say, 1600 of some 1800) who are now resident in Norris, will have returned to their home communities or become engaged in other tasks elsewhere. Because of this peculiar situation we have found it desirable (1) not to build a church for the time being, but to continue to have our services in an auditorium made available for us in the Recreation Building, and (2) to organize the Norris Religious Fellowship as a coordinating agency for the various denominational groups. It is not a church, it does not receive church memberships; it welcomes into its membership "any person who sincerely loves our Lord Jesus Christ and earnestly attempts to obey his summons: Follow me!" It is completely autonomous in matters of religious activities, independent alike of government supervision or denominational regulation. Its program is maintained on a $3500 budget, like any church budget, subscribed to by the resident congregation.

Eric H. Thomsen.

Spiritual Expressions on Life's Highways . . . . By J. R. HARGREAVES

THE passage in Daniel 2:34 "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet which were of iron and of clay and break them in pieces . . . . . and the stone that smote the image became a great mountain and filled the whole earth" is changing from a beautiful poetical vision to an understandable statement of fact. Spiritual values are steadily receiving a wider and wider appreciation. Christian ideals are being formed in places where only a few years ago they would not have been thought of. This last week I copied the following sentences from posters in the 4-H Club section of the Live Stock Show in Chicago:

"True happiness is understood consists alone in doing good."
"To look beyond the plow, teach a man's full part in community, and town, and mart."
"For when the great scorer comes to write against your name, he cares not what you won or lost but how you played the game."

These statements and several others suggested not only spiritual values in the thought but back of the posters a newly forming actuating purpose in agriculture.

WITHIN the last few days, in the venture in understanding now being carried on between the Chicago Public Schools and The Church Leadership, under the auspices of The City Church Federation, we have had several experiences which indicated the wise and widening application of the teachings of Jesus in every day experiences. In a seminar conference in which the school principals of a district were explaining to local clergymen their varied efforts in character education, or, better stated, the moral and spiritual training of youth a principal showed his little school paper entitled *The Flashlight,* and in a circle around the title were the words Light, Faith, Truth, Love. In the contents there were records indicating standings in generosity, reliability, helpfulness, self control, honesty and several other Christian traits. A few years ago we would not have looked for those evaluations in Public School records yet, in that particular meeting, principal after principal told of like processes and projects. One of the teachers held our deep interest while she explained the spiritual deductions which were being made in the present-day teaching of the social sciences; how in history and geography the appreciation of each other's rights, and the art of living together, were now given the emphasis where dates of battles and treaties, the location of cities, and the boundaries of countries formerly held the major place. Those who have been privileged to attend these conferences, and others of like character, have been impressed with that change of emphasis in education from the preparation of pupils to make a living to the preparation for a decent and well balanced life. Not a few school teachers are being actuated by just as holy and unselfish ambitions as those actuating Sunday School leaders and with much greater opportunity for expression. The same is true of the executives in a very large group of volunteer specialized agencies which, as yet, are classified as nonecclesiastical. My task takes me among these people and time and again I have been made to exclaim with the Scripture "The kingdom of this world is become the Kingdom of our Lord and of His Christ and He shall reign for ever and ever."

The Bread Line

This slumberous snake is slowly
Advancing on its kill—
Bewildered, hopeless, lowly,
Bereft of nerve and will.

How long will justice chuckle
To this wastrel thing as its own,
And drone to it, and suckle
With the milk of her blood and bone?

A crawling, sick, dejected
Blood-brother of snow and dust—
Is this what Christ expected
From those He gave His trust?

REED M. PERKINS

IT may be a fact that some church activities may not seem to be as prosperous as formerly but that is not an indication that the great ideas for which the church has stood are not being furthered. It may be just an indication that we need to adjust to more advantageous ways of procedure. If we are looking for the measure of the Kingdom's advancement in the statistical columns of church appointments we are looking in a wrong place and are not being fair to the church of the past. For a long period religious leaders, by sermons, addresses at conferences, and speeches on a variety of occasions have been endeavoring to give constructive emphasis to the need of putting spiritual values into everyday life activities. Unless the efforts of the past have been rank failures it is now time to look for results. We have come to the period when it seems wise to take stock of results, to share the time of preaching and lecturing with listening. By taking a little breathing spell we are finding that the efforts of past in many special types of organized effort are successfully furthering the ideals for which the church has stood. It is now her task, and some real task, for the church to become sympathetically acquainted with her own children and to learn how to assist without feeling any jealousy and without interfering with well worked out plans which, while not directly connected with church, have, nevertheless, been inspired by Christian teaching.

WITH the above ends in view the joint advisory committee on community cooperation of three national church councils is endeavoring to discover ways for the obtaining of a better understanding of the specialized secular agencies having spiritual and moral objectives and to discover those practical ways through which church leadership can continue to inspire that which it started. And, in the case of the several youth movements we

are concerned with the possible "carry over" from the organizations to the homes and neighborhoods. To this end such ventures in "understanding" as that which is being furthered in Chicago, and which have also been initiated in smaller cities are being planned and organized. In this way we have, thus far, found it possible to encourage practically whatsoever we find that is particularly good and to allow the development of a mutual understanding and sympathy to produce that confidence which will result in an open-minded attitude ready to consider mutually any possibilities for more advantageous procedure. The methods of procedure are very simple and can be applied in any average community large or small. If there should be desire for information as to procedure or for further explanation of possible objectives any letter addressed to the office of this paper will be forwarded to the joint advisory committee for answer.

FOR your New Year cheer may I repeat the text, a prophecy made real in my experience— *"Thou sawest till that a stone was cut out without hands, which smote the image upon its feet which were of iron and of clay and break them in pieces ..... and the stone that smote the image became a great mountain and filled the whole earth."*

Correspondence

New York, N. Y.,
December 7, 1934

Dear Editor:

It is not easy for those who have always seen to understand the "depths of the darkness" in which the blind people live and how difficult it is for them to secure contacts that will keep them abreast of the world as it is today.

More than two years ago a group of interested people representing the International Council of Religious Education and the two Home Missions Councils came together to give consideration to this matter. The result was that the John Milton Foundation was organized with a Board composed mainly of their nominees; and on January 1, 1933 there appeared the first copy of THE JOHN MILTON MAGAZINE, an eighty page religious periodical in Braille. (It is interesting to note that it takes two hundred and seventy large pages in Braille to reproduce THE READER'S DIGEST.) The new magazine has been fortunate that it has had volunteer editorship and donated articles, and has had some of the best known denominational lesson writers prepare the notes on the Sunday School lessons. The body of the magazine has articles culled from the religious papers of various denominations and a few from current periodicals. It has a department that notes those items of special interest to the blind, as gleaned from the ever-growing mail which comes to the editor's desk.

The fifteen hundred copies printed each month go to readers all over the United States, to every continent of the world, as well as to the major islands, east and west, and it is certain that they reach two or three times that number of readers. From South Carolina comes the word—"I am a preacher in two little country churches and find the lessons very helpful."

Aleppo, Syria, says, "Could not wish for better literature for the blind."

Michigan writes, "I have been sending my magazine to a deaf-blind reader in London. He in turn passes it around to a deaf-blind club in London."

The magazine is free to the blind except for a ten cents registration fee. A few readers are able to send a little more but on the whole the magazine must be put out through the kindness of sympathetic friends and with the cooperation of the United Sates Government which allows it to go through the mails free. It costs however to produce twelve copies an annual amount of $4.00. Are there not those among your readers who will be glad to express thankfulness for their sight by providing a $4.00 subscription for an unknown blind friend who will thus receive a magazine which will not only give employment in the lonely hours, but especially will bring spiritual comfort and help to many groping in soul-darkness?

Interest and help are urgently asked.

Very sincerely yours,
M. Katharine Bennett

Checks to:
Hugh R. Munro, Treasurer,
Care of John Milton Foundation,
210 Bible House,
New York City.

Dear Editor:

Allow me to record with you my appreciation of the new publication THE CHRISTIAN COMMUNITY. The magazine conveys a great deal of information regarding matters of interest to Community churches, and a broad view of the movement is now possible.

It is my understanding that each Community church is a law unto itself regarding matters of administration and interpretation of the scriptures. I was surprised, however, when reading the account of the activities of the Community church at Mariemont, Ohio, to note that under the direction of the pastor a Junior Rifle Club had been organized for the youth of both sexes, in connection with the National Rifle Association. In view of the recent pronouncements of the various religious denominations in the interest of pacifist principles, such an organization seems very much out of line in a forward-looking church. One of the mottoes of this particular club is "You cannot shoot straight and live crooked." This is a perversion of truth when such men as Dillinger and Pretty Boy Floyd, reputably able to shoot straight, are considered. Their lives notwithstanding were crooked beyond question.

In view of the honest questioning of present day youth it seems to me that the church of today should be consistent in all that it tries to accomplish. "Thou Shalt Not Kill," is still one of the commandments, and a rifle is one of the instruments used for killing purposes.

There may, however, be extenuating circumstances governing this organization, which might help to clarify this situation. If so let them be published.

Sincerely yours and with kindest regards,

THOS. H. WORK
Buffalo, New York.

Gentlemen:

I want to say how much I enjoy THE CHRISTIAN COMMUNITY and would not want to miss a single copy, knowing I would miss something worthwhile. With good wishes for its increasing circulation and usefulness,

Mabel L. Worthington,
Seattle, Washington.

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The Story of Service

To Paris

The American Church in Paris has extended a call to Frederick Brown Harris of Foundry Methodist Episcopal Church, Washington, D. C.

Return Pastorate

J. Lincoln Thomas has returned to the Wachogue Community Church, Springfield, Massachusetts, as its pastor. Mr. Thomas was connected with this church in 1929-1930. The young people especially will be happy over his return.

Thirty Years Old

The Community Congregational Church of Tombstone, Arizona, celebrated in November the thirtieth anniversary of its founding. Nine of the original founders were present. Mrs. Benedict, wife of A. J. Benedict, the minister, educated at Amherst and Yale, who built the church and parsonage and who died several years ago, attended. J. A. Rockfellow, first deacon, now living at Stronghold drove with Mrs. Rockwell to the services. M. W. Baker, who has been minister for over eight years, is the only pastor in this region of 100 by 125 miles except for Roman priests and Mormon Elders. The Communion Service was an important occasion of the day. Scores of people from all over the country sent messages of remembrance. Addresses were given in the evening by R. R. Shoemaker, Albuquerque; F. L. Moore, Chicago; and F. L. Fagley of New York.

Unity Lectures

On November 20 Herbert L. Willett, minister of the Kenilworth Union Church, Chicago, spoke under the auspices of the Christian Unity Association at the Southern Methodist University in the forenoon, in the afternoon at Central Church to the ministers, and in the evening at a public meeting at City Temple, in Dallas, Texas. The Christian Union Quarterly, formerly edited by the late Peter Ainslie, is to be published by Willett, Clark and Colby, Chicago, and edited by Dr. Willett.

Utah Loses Minister

Nathaniel C. Wallin, formerly minister of the Community Church, Provo, Utah, has been called to the pastorate of the Pilgrim Congregational Church, Pasadena, California. It was under Mr. Wallin's direction that the Easter morning services on the shores of The Lake were initiated. Ten thousand people attended last year.

In Memoriam

The death of William C. Elfring, minister of the Federated First Congregational-Unitarian Church, Fort Collins, Colorado, occurred on November 9.

In Memoriam

George H. Betts, author of books on psychology, education and religious education, and editor of the Abingdon Series of Religious Education Texts, died December 8, at the age of sixty-six, following a heart attack at his home in Evanston, Illinois. Dr. Betts was professor of religious education in the School of Religious Education and Social Service of Boston University in 1918-19; taught in the University of Southern California; and was a member of the faculty of Northwestern University since 1926, as professor of education and director of research. THE CHRISTIAN COMMUNITY extends sympathy.

College Singers

The A Cappella choir of Hiram College gave a special program at the Christmas Vespers Service. George R. Howerton, director, was formerly director of music at the Winnetka Church, Winnetka, Illinois.

New Officials

The following officers and board members of the Jennings Union Church of St. Louis, Mo., for the new year were installed at the morning service, December 30: John R. Buss; president; G. Weisheyer, vice-president; Miss Virginia White, secretary; R. O. Cowles, treasurer. Trustees: L. Jaeger, Dave Mallett, Mrs. M. Reeves, Otis See, Robert R. White. Deacons: Mrs. D. Mallett, William Mallett, Mrs. H. Pieper, Mrs. N. Saeger, H. Spielman, William Votaw. Stewards: Mrs. N. E. Case, Sterling Fox, Mrs. L. Jaeger, G. Weisheyer, Mrs. R. R. White, R. W. Whitworth. A. Asher is serving the church.

New Community House

The Pleasant Valley Community Church, Liberty, Missouri, is contemplating the erection of a building both for church purposes and to be used as a recreational center. This is a rural community of 300 people.

Kagawa Calendar

Copies of the Kagawa Calendar for 1935 are obtainable (10c each) from H. Topping, 101 Haramachi, Koishikawa, Tokyo, Japan. Proceeds from the sales are for Dr. Kagawa's budget. The calendar contains small pictures and is filled with thoughts taken from books written by Kagawa which represent the most vital parts of his message.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Goodwill Visits

As part of the Good Will program of the National Conference of Jews and Christians, Carlton J. Hayes of Columbia University, Newton D. Baker, Judge Joseph M. Proskauer and James W. Gerard have been conferring on plans for the Williamstown Institute of Human Relations to be held at Williams College in August, 1935. It is anticipated that Catholic, Protestant and Jewish lay and clerical leaders from 46 states will attend. An instance of an endeavor to promote better understanding is found in Springfield, Missouri, where every month the B'nai B'rith lodge invites a different Christian minister to deliver a lecture. Large numbers of non-Jews attend these meetings.

Returns To Japan

Nobundo Oda, minister of the Japanese Union Church in Berkeley, California, for a number of years, is now president of the Boys' School (Disciples of Christ) in Takinogawa, Japan. Mr. Oda helped build this church.

Help

"Modern Social and Educational Trends" is the November, 1934 Research Bulletin of the National Education Association, obtainable at 1201—16th St., N. W., Washington, D. C.

United Youth Programs

The Merging Councils of Illinois, Springfield, Illinois, of which Chas. E. Shike is the new executive secretary, are sponsoring the nationwide United Youth Program and four great youth conferences will be held in Illinois as follows: January 8, Danville; January 9, Carbondale; January 10, Springfield; January 11-12, Elgin. The purpose is to acquaint all with the united program, "Christian Youth Building a New World." In New England, the Student Christian Movement has been organized, and a similar movement was formed in the Middle Atlantic region last summer. It is hoped that this youth cooperation will take hold in all sections of the country.

Drama Prizes

Church and Sunday school drama groups will be interested in learning of the prizes of $25, $15, and $10, which will be awarded by the Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio, for the best photographs submitted of cast, posed in action, together with an essay telling the results of religious drama in their churches. Presentations must be given between December 1, 1934 and April 1, 1935. H. Augustine Smith of Boston, Lyman R. Bayard of Los Angeles, and Marcus L. Back of Iowa City, will be judges.

FERA Building

A community building at the cost of $3,500 has been erected by the people of Bloomfield, Missouri, with the aid of the Federal Government. A Community Sunday School is being organized in this country village and the people are planning other united activities.

Christmas Program

An impressive midnight Nativity service of music was held on Christmas Eve in the candlelighted Community Church of Park Ridge, Illinois. Earlier in the evening the church young people sang carols from door to door in the community. Christmas morning at 8:30 the service was sponsored by the young people with college students as the honored guests and breakfast was served in the community house. "What Christ Means to the World" was the Christmas Sunday sermon preached by O. F. Jordan.

From Old to New

At Conway, Massachusetts, the Methodist church building has been torn down and abandoned. This was merged into a federation 14 years ago.

Women Use Print

News Bulletin is the new official spokesman for the National Council of Federated Church Women of which Mrs. James T. Ferguson is president. It will be issued quarterly and the first number appeared in November. The bulletin will touch upon the activities of affiliated groups in various parts of the National Council field and in this way presents a cross-section of the work of Protestant women throughout the country.

Books—Music—Drama

Chicago Theological Seminary offers three practical special services. Address Matthew Spinka, librarian, for information regarding the Hammond Library Extension Service and for a list of available books. The Choir Music Rental Service, through its music distribution plan has furnished a weekly supply of the finest religious choral music to 87 churches in the middle west at the rate of $20 a year. Write to Cecil Michener Smith at the Seminary. For religious drama information, send word to the Religious Drama Department, Chicago Theological Seminary, 5757 University Avenue, Chicago.

The World's Sunday School Association

is sending

first appropriations to the newly constituted Sunday School work in Belgian Congo and Portuguese Angola—the first such aid ever extended to the heart of Africa. These appropriations, made possible by generous cooperation of new found friends, follow up and conserve the results of the general secretary's visit last summer.

Thirty-six other strategic fields look to the WSSA for financial cooperation. They present a splendid opportunity for contributions from churches, Sunday Schools and individuals who believe that we cannot build a Christian society without the aid of a thorough-going, continuous program of Christian education.

Write for free copy of WORLD WIDE SUNDAY SCHOOL NEWS—winter issue.

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General Secretary
World's Sunday School Association
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Religious Digest

Greatness of a Little Man

By Dorothy Hogg

IT IS eventide at an Indian village. The mountains are shrouded in a faint blue mist. First tinges of the setting sun are spreading across the sky, while along the road slow moving oxen trudge placidly homeward. Behind them are their masters, followed by groups of women folks balancing earthenware water pots on their heads.

The train steams in. "Mahatmaji Ki jai, Mahatmaji Ki jai" comes as a mighty cheer from hundreds of people who have tramped for miles and waited for hours to welcome their friend and hero. Surely no man in all history has ever received such ovations for days and weeks and months on end. Wherever he goes, in districts that share his ideas and in those that do not it is with difficulty that he makes his way through the enthusiastic crowds.

Who is Mahatma Gandhi? Most of us know him for a little man of insignificant stature, a ready bait for the caricaturist, a man who lives on vegetables and raw fruit and drinks goat's milk. Who is this man who, in an interior district, nearly two thousand miles from his birthplace stirs the hearts of India's millions so that they welcome him with rousing ovations and enthusiastically contribute an average of three rupees a minute to the Harijan Cause?

It is the greatness of this little man which impresses those who really know him. He is a "complete" person, who amid scenes of tremendous enthusiasm which might well turn the head of a lesser person remains absolutely imperturbable. He is extremely thoughtful for others. His sense of humor never fails him. He has a hearty laugh and enjoys a joke at all times, especially against himself. No portrait of Gandhi would be complete without some mention of his courage. He is never out to curry favor and always says what he thinks is right, whatever people's reactions may be.

Gandhi is welcomed everywhere as "the apostle of Truth," as "one who pleads with his people not with the sword but with love." We do not claim that he is faultless: we *know* that he is sincere. He is hailed by his countrymen as one of the great Seers sent for the promotion of righteousness, for helping the sick and succoring the distressed, as Mahatma (Great Soul) who always considers the good of others before his own. He works constructively and steadfastly and has been doing so for years by nonviolent methods. He has a quiet, restraining yet stimulating influence on young India. A little man in whom is greatness and strength.

Unity.

Drunkards And Automobiles

IN THE first ten months of this year, 28,400 persons were killed and 740,000 injured in 600,000 automobile accidents in this country, according to a report by the Travelers Insurance Company based on available state statistics. This is a 16-percent increase in fatalities over last year and, if sustained for the balance of the year, will establish an all-time high for deaths from automobile accidents. Of the total number of drivers, there was an increase of almost 24 percent in those who were intoxicated. Of pedestrians in automobile accidents, the statistics showed an increase of more than 55 percent in the number of those intoxicated. Motor Vehicle Commissioner Harold G. Hoffman of New Jersey reported that speeding had caused a 45 percent increase in the number of accidents in his state in the first nine months of this year. "Some of our most tragic accidents," he said, "occur on the newest, straightest and widest highways in spite of traffic signals and road patrol, in fine weather and during daylight hours."—*The Commonweal.*

Youth Today

By Howard Braucher

EVERYONE is concerned to do something for youth. Two million, two hundred and fifty thousand boys and girls reach sixteen years of age each year. Comparatively few of these boys and girls go on with their studies. Most of them want work, life, adventure, romance.

Work with pay gives status, standing, promise for the future, a chance to dream and plan. Without work the youth of 1931, 1932, 1933, 1934 look at their girls and see no opportunity to marry, to set up real homes for themselves as past generations have done. When we do not give our youth a chance to marry we pile up for ourselves future mental, physical, moral and citizenship problems.

Yet work for youth is not a problem by itself. After all we live together in families. The family is the fundamental unit. Only shallow thinking would lead us to believe that to any large extent we can solve the work or the life problem by isolating youth. We do as a nation most for youth when we do for the entire problem of unemployment.

Recreation and volunteer service and adventure for youth always. But let us not claim that for youth

The Seed That Fell By The Wayside

GOD of rains, weep over him
Gently; even though
He is spurned by the rich earth—
Let him grow.

GOD of Light, shine on him
Warmly; even though
He chills in barren soil—
Let him grow.

GOD of Mercies, shield him
Compassionately; even though
He stands in brief space—
Let him grow!

JUSTINE CAREY

there is any substitute for work with pay—or that there is any way out for youth that is not a way out for work for all.

Yet within the family no giving up of property is too great to save the youth within that family. Except as we keep life and hope in our youth our accumulated property will have no value for the future. After all, caring for our youth is simple preservation of life values.

—Recreation

Looking Toward Unity

"INCREASING interest in contemporary ecclesiastical mergers, emphasis on the underlying unity of all Protestantism, historic relations of the Wesleys and Whitefield with the Moravians, the 200th anniversary in 1935 of the trip of John Wesley with the Moravians across the Atlantic to Georgia, all make significant the 'feeler' put forth in a recent open letter by Rev. F. P. Stocker of Bethlehem, Pa., and Rev. V. W. Couillard of Dover, Ohio, urging that the Moravians take some action toward merging with some other denomination or group."—*Zion's Herald.*

Oldest Christian Church

WHAT are said to be the remnants of the oldest Christian church edifice thus far excavated were lately discovered in Mesopotamia. On the site of ancient Dura the excavations reveal a network of streets dating back to the third century of the Christian era. A considerable number of parchments, dating to about 105 B. C. were discovered in the ruins. They afford valuable information concerning Roman military affairs. Special interest, however, attaches to several of the buildings laid bare by the picks and spades of the expedition—edifices which had evidently been devoted to purposes of divine worship, the one a Jewish synagogue, the other a Christian church. According to Professor Rostowzew, the Christian church must have been erected in 232, and hence the remains represent the oldest Christian church edifice known. Numerous frescoes decorating the walls, resembling in style the paintings found in the Catacombs, are in a good state of preservation.

The Fortnightly Review

UnChristian Distribution

"HOW poor are the rich?" is a question raised by various straws caught in the wind. A dispatch from Washington to the *New York Times* reported as follows: "Despite the depression, the greatest number of pleasure vessels in the history of American yachting is registered with the Bureau of Navigation and Steamboat Inspection. . . . They have increased a little more than 1% since June, 1933." A friend of ours before sailing to Europe this month, seeking to engage a suite of rooms for his family while passing through the City, went to three residential hotels that rank at the top of expensiveness and social prestige before he could find any accommodations; and the suite he finally engaged was the only one left unoccupied. Another acquaintance lately dropped in at Tiffany's world famous jewelry house, and a salesman friend told him that business has recently shown an improvement. Again, New York newspapers reported that over the Thanksgiving week-end 24 debuts were to be made by young girls (it is not uncommon for one such "coming out" to cost $10,000).

Alongside of these facts, it should be noted that during the same week-end President Green of the A. F. of L. reported 10,671,000 of our brethren as unemployed, and warned us to expect and plan for the worst winter since the depression. There should also be included in this comparison that the average weekly income for September in 104 industries employing nearly two-thirds of all industrial workers was only $19.05. How unmistakable the evidence that America's distribution of wealth is unChristian!—*The Presbyterian Tribune.*

WORLD UNITY

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

RICHARD E. SHIELDS, Editor

1302 Chicago Temple

77 West Washington Street, Chicago, Illinois